Proposed Synopsis for Ph.D. Pre-registration Seminar

A Study of the Desire for Social Freedom, Life Satisfaction and Psychological Well-being of Hindu Women of Ranchi District

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1.0 Introduction

1.1 State of the art

The proposed study aims to explore the levels of desire for social freedom, life satisfaction, and psychological well-being among Hindu women with their working status (working and non-working), marital status (married and unmarried), and place of residence (urban and rural). State the art underscores the importance of context-specific research in understanding the complex dynamic of social freedom, life satisfaction and psychological well-being particularly for women in regions undergoing rapid socio-cultural change. The study focuses on Hindu women in the Ranchi district and offers valuable insights that can contribute to the broader discourse on women's rights and well-being in India.

1.2 Conceptual framework of the study

This conceptual framework aims to explore the interrelationship between the desire for social freedom, life satisfaction, and psychological well-being among Hindu women. The framework proposes how these ideas interact with one another and contribute to the overall well-being of Hindu women. A desire for social freedom denotes the aspiration of Hindu women to have autonomy and independence in their personal, social, and professional lives. This includes the freedom to make decisions, participate in social activities, follow instructions and careers, and express opinions freely. A personal evaluation of one’s overall quality of life according to personal criteria. This satisfaction with family life, work, social relations, and personal achievements. A multi-dimensional concept that includes emotional balance, Acceptance of oneself, harmony with others, independence, control over one's surroundings, meaning in life, and personal development, it reflects individuals' overall mental health and emotional stability. The conceptual framework highlights the complex interrelationships among the desire for social freedom, life satisfaction, and psychological well-being in Hindu women. Considering these associations can help in developing targeted interventions and policies to improve the overall well-being of this demographic group.

1.2.1 Concept of Desire for Social Freedom

Social freedom can be clear as the skill to express thoughts, feelings, and will without fear of persecution from society, social freedom includes freedom of speech, association, movement, and the ability to participate in social, political, and economic life without discrimination or coercion social freedom is a desire to be liberated from societal taboos, customs, traditions, and gender-specific roles. In the past women were believed as maids or goddesses who were dependent on men. They don't provide higher education they are banned from the room around, working, or dealing outside.

Social independence refers to the absence of parental and marital authority or intervention, as well as the absence of traditions and practices that impose gender norms and limitations on women and girls. Even though our constitution grants women equal rights, the sad truth is that women in India still live as slaves as they did centuries ago. Women in India have a great longing for freedom. Although it is enjoyable to discuss women's liberation, despite all the rules, no one has truly granted them independence. A key factor in determining economic power, well-being, social standing, and political influence is women's empowerment. In India today, women are involved in all fields, including science, technology, education, sports, politics, journalism, and the arts and cultural service sectors.

As stated in a Katherine (2012) report. India is ranked as the "fourth most dangerous country" for women globally. India was ranked as the G20 nation with the worst conditions for women, although this study has drawn flak for being untrue. The Women's Reservation Bill was enacted by the Rajya Sabha on March 9, 2010, a day after International Women's Day. It mandates that women be granted 33% of the seats in India's parliaments and state legislatures.

Social freedom in this context refers to the degree of autonomy and liberty that women experience in making personal and social decisions without external constraints. The concept is particularly relevant in patriarchal societies where gender roles and expectations significantly limit women's autonomy in India, especially in regions like Ranchi, there is a dynamic tension between traditional values and modernity, with women increasingly advocating for their rights and autonomy. Existing research has explored social freedom in various contexts but is limited in its focus on women from smaller towns and rural areas. Where the clash between tradition and modernity is most intense.

Definition of social freedom

According to Kant (1788), women's social freedom is the presence of both negative and positive freedom to conduct oneself freely in society without upsetting or by keeping and maintaining social order.

According to Johnson R. (2013), women's social freedom is the concept philosophers, political scientists, and also economists are often concerned with without realizing it when dealing with the subject of liberty.

Social freedom refers to the extent to which individuals have the autonomy and liberty to make personal and social decisions without undue constraints or interference from societal norms, cultural expectations, or external authorities. It encompasses the ability to express oneself choose one lifestyle, pursue personal goals, and participate in social, economic, and political activities without being restricted by traditional gender roles, discrimination, or coercion. Social freedom is a key component of an individual's overall well-being as it directly impacts their capacity to live a self-determined life and achieve personal fulfilment.

1.2.2 Concept of Life Satisfaction

The Latin term for “Satisfaction” means “to make or do enough” A person who is satisfied with their life is either satisfied or accepts their current circumstances, or their needs and wants have been met for every moment of their life. life satisfaction can be pronounced as a personal subjective assessment of a person’s level of happiness, Life satisfaction. Judgements have a significant mental element since they are by their very nature an assessment of their feelings and thoughts. Towards their life at any time. Extending from negative to positive is called life satisfaction. life satisfaction is a comprehensive measure of well-being, encompassing various domains of life, such as family, work, social relations, and personal fulfilment for Hindu women in Ranchi, life satisfaction economic status, marital status, and the level of education previous studies have often highlighted the role of life satisfaction in overall psychological well-being, yet there is a dearth of focused research on how life satisfaction is experienced by women in non-metropolitan regions where societal expectations may differ significantly from urban centres.

A person's whole appraisal of their attitudes and sentiments toward their life at any one time, ranging from negative to positive assessments, is referred to as life satisfaction. According to some theories, life satisfaction lies in the middle of the well-being spectrum. It is the ultimate

objective, and people work toward achieving it all their lives. Several variables impact life happiness, including personal values cultural background, economic conditions, and social relationships. Life satisfaction has a variety of factors, including a person's residence, education level, experiences, and economic standing. Having a positive outlook on one life as an entire definition of life satisfaction. life satisfaction is connected with factors like working status, actual income, and place of residence that are material. A society with less educated women has small incomes and reduced bargaining and decision-making power and many women are not so satisfied with their lives.

Achieving a desired outcome and meeting requirements is what it means to be satisfied with life. Life satisfaction is determined by how we use each day, not by how long it takes. It is an organism's state of experiencing pleasure, and for humans, this is the ideal state to aim for throughout their lives. The absence of life pleasure leads to discord between one's inner and outside self. It leads to emotions of meaninglessness, emptiness, and unease in life. This contradictory circumstance causes a crisis of morals, effectiveness, and character. Appreciation of life encompasses the ability to have fun. The more content we are with who we are. It is predicted that a person with high life satisfaction would also be happier and more adaptable to life, and vice versa.

Definition of life satisfaction

According to Summer (1996), Life satisfaction is a positive evaluation of the conditions of your life a judgment that at least on balance, measures up favourably against your standards or expectations**.**

According to Hamilton (1995), life satisfaction is the degree of contentment with one's lifestyle.

Life satisfaction refers to how people express their emotions, feelings (moods), and how they feel about their alternatives for general happiness, tension-free living, and interest in the lives of future people. Subjective well-being is mostly determined by life satisfaction, low contentment indicates some sort of underlying flaw.

1.2.3 Concept of Psychological Well-being

Psychological well-being refers to an individual's overall emotional and mental state including aspects such as self-acceptance, personal growth, purpose in life, and positive relationships research has shown that various factors, including social freedom and life satisfaction influence

psychological well-being. In Ranchi where societal expectations and traditional roles are more pronounced the psychological well-being of women can be particularly vulnerable to pressures related to marriage, family, and social conformity.

Being healthy, happy, and prosperous is the experience of psychological well-being. It includes being able to handle stress, being in excellent mental health, and feeling that life has meaning or purpose. An individual's or a group's state of psychological well-being. A high level of well-being means that in some sense the individual's or group's condition is positive. Psychologically healthy people frequently feel very highly of themselves, are content, and believe there is value in their lives. They can feel and express a wide range of emotions, and they have strong social support systems.

Definitions of Psychological well-being

According to Burns (2016) psychological well-being is a combination of cognitive and emotional responses to life experiences.

According to Ryff (2014) psychological well-being is made up of six dimensions**:** autonomy, environmental mastery, personal growth, positive relations with others, purpose in life and self-acceptance.

Components of Psychological well being

Emotional well-being refers to an individual's ability to understand express and manage emotions healthily and adaptively. It involves being aware of and accepting one emotion, regulating it effectively, and experiencing a range of positive emotions such as joy, love, and gratitude. Emotional well-being also involves presence able to manage and manage negative emotions such as stress, anxiety, and sadness in a constructive manner.

Cognitive well-being relates to an individual's cognitive process, including thoughts, beliefs perceptions, etc.

Subjective well-being refers to an individual's ability to form and maintain healthy relationships connect with others and engage in meaningful social interactions. It involves having a support system, feeling a logic of going and acceptance and experiencing positive social connections.

Self-acceptance is an important component of psychological well-being. It involves accepting and embracing oneself, including strengths, weaknesses, and imperfections.

Personal growth and the development of psychological well-being are continuous. They include setting and pursuing meaningful goals, learning new skills, and challenging oneself to improve and grow.

1.3 Review of Literature

1.3.1 Studied Related to Desire for Social Freedom

1.3.2 Studied Related to Life Satisfaction

1.3.3 Studied Related to Psychological Well-being

1.3.1 Studied Related to Desire for Social Freedom

Kumar, and Sona, (2011) investigated the impact of the working and nonworking status of women on emotional intelligence as well as a desire for social freedom as able to examine the differential impact of emotional intelligence on social freedom and working and nonworking women. Data was collected from 100 working and 100 nonworking women. Emotional intelligence inventory and Bhushan's women's social freedom scale measures together. the result was that working women excelled in terms of emotional intelligence and desire for social independence over women who were not employed.

Jain, (2014) Conducted a study of women's desire for social freedom. It was administered to 360 women selected from the Kashmir region of Jammu and Kashmir state in India. The research scale was used for women's desire for social freedom constructed by Bhushan (1987). The result shows that Age, place of residence, marital status, level of education, family status, and personal income all significantly influenced women's overall desire for social independence

Bala, (2016) Conducted a study on the social freedom of the Female perspective of teachers. number of samples was 200 teachers (rural 100 and urban 100 married and unmarried). The scale used for social freedom scale developed by Bhusan (1987) was used for data collection. The result indicated that (1) The social independence of female instructors in rural and urban areas does not significantly differ from one another. (2) The social independence of married and single female instructors is the same.

Jan, (2017) carried out a study on women's desire for social freedom. There were 360 women in the sample. from the Indian state of Jammu and Kashmir's Kashmir region. The instrument

consisted of a Bhusan (1987) scale measuring women's desire for social freedom; the findings show that, on the whole, women have little desire for social freedom

Rajkumari & Kumar, (2018) conducted a study on women's social freedom among married and unmarried women college students. Sample distributed 50 women (25 married and 25 unmarried) from colleges of Sonipat city were selected. Tools used for women's social freedom (WSFS) by L.I. Bhushan (1987). The study concluded that married and single university students' levels of social freedom were not significantly different.

Mitra, (2019) Conducted a study on social freedom among working and nonworking women their working status, and marital status. A study was conducted on 100 women in Dhanbad town which 50 working and 50 nonworking women were samples of the study. social freedom scale developed and standardized by Bhusan (1987) was used for data collection. The findings of the study revealed (1) There were significant differences among working and nonworking women on social freedom. (2) There was a notable distinction between married and single women.

1.3.2 Studied Related to Life Satisfaction

Singh, (2014) Conducted a study to examine the life satisfaction and stress among working and non-working women. A sample of 200 women (100 working and 100 nonworking) was drawn randomly from the population. The life satisfaction scale by Alam and Shrivastava (1996) and the stress scale by Sing (2004) were used for data collection. Results show that working and nonworking women differed significantly in their life satisfaction. Women in the workforce expressed greater life satisfaction. Stress and life satisfaction were found to have a strong negative correlation.

Arshad, Gull, & Mahmood, (2015) conducted a study on life satisfaction among working and non-working women. Sample size 100 of different organizations and living areas of Islamabad and Faisalabad. The sample was divided into two categories 50 working and 50 nonworking women. A life satisfaction data collection tool. scale created in 1984 by ED Diener. The findings showed a noteworthy distinction between women who were employed and those who were not.

Chauhan, (2015) conducted a study on a comparative study on life satisfaction among working and nonworking women. The sample was comprised of 40 women (20 working and 20 nonworking) aged 30 to 50 years. Data collection was conducted via random sampling. Hardeo

Ojha's life satisfaction scale looks at both working and non-working women. The findings suggest that life satisfaction will differ significantly between working and nonworking women.

Ghosh, (2016) A study was conducted to measure life satisfaction among married and unmarried women. Sample of 200 women (100 working and 100 nonworking). Data collection used the life satisfaction scale by Alam and Shrivastava. The results showed a noteworthy distinction between married and single women. Compared to single women, married women report feeling more satisfied with their lives.

Bushra, & Zeeshan, (2022) A study was conducted on life satisfaction among working and unemployed women in urban and rural locations. Data were collected by interview as well as by using a standardized questionnaire life satisfaction scale developed by Ed Diner (1984), sample size of the study was 100 respondents 50 from urban areas and 50 from rural areas. Of which 25 were working and 25 were unemployed women. Results indicated that in urban areas the highest levels of satisfaction were among working women, whereas in rural areas the highest levels of life satisfaction were among nonworking women. Overall results show that urban and rural areas. We found the highest levels of life satisfaction among working women in urban areas.

Partishtha, (2023) The main aim of the study was to examine the impact of marital status on the desire for social freedom and life satisfaction among women of the Jind district. The sample of the study comprised 100 urban women (50 working and 50 non-working) from the Jind district in Haryana. To collect the required data women's social freedom scales developed by Bhusan (1987), which consists of 24 items, and the life satisfaction scale developed by Dr. Promila Singh and George Joseph (2005) which consists of 35 statements were administered to all participants. Results showed that most women of the total sample had an average level of social freedom and a high level of life satisfaction it was also found that unmarried women had more social freedom than women.

1.3.3 Studied Related to Psychological Well-being

Lakhsmi, & Anis, (2017) A study of psychological well-being among housewives and working women of Mithila Region, North Bihar, India. The total no of participants of 120 women (60 housewives and 60 working women) from organizations and housewives selected from different houses where women are dependent on their husbands. Data collection from questionnaires using a psychological well-being scale. Developed by Masse, Poulin, Dasso, Lambert, Belair & Battaglini (1998). The results show that older working women had higher

psychological well-being than housewives do. However, the social and emotional support of their respective families and social networks is necessary for both groups of women.

Ranjan, & Vijay, (2019) conducted a study on the role of marital status (married & unmarried) in psychological well-being among working women. A sample of 120 working women aged 25-35 years and working in the public sector in Prayagraj up, India, was taken the psychological well-being scale of Ryff (1989) was used to assess the well-being of respondents. Results indicated significant differences across the married and unmarried groups in overall well-being. Significant differences were too found in different dimensions. Psychological well-being concerning marital status.

Satbhai, (2020) Conducted a study on a comparative study of the psychological well-being of working and non-working mothers. The sample of this research was 40 women comprising 20 working and 20 nonworking who are mothers. Data collection was conducted psychological well-being scale by Ryff. The result it was found the hypothesis working mothers will be high on psychological well-being as compared to non-working mothers is rejected.

Chaurasi, & Kumari, (2023) An investigation into the psychological health and overall self-efficacy of working and stay-at-home mothers the study's overall sample comprised 120 women, 60 of whom were housewives and 60 of whom were working women. The housewives were chosen from various homes where they were dependent on their husbands, and the working women were from various organizations where women were involved in carrying out their tasks. The psychological well-being scale created by Ryff & Keyes (1995) and the generalized self-efficacy scale developed by Schwarzer & Jerusalem (1995) were used to measure self-efficacy. The findings showed that housewives' psychological well-being is lower than that of working women. In addition, working women showed higher levels of general self-efficacy than housewives.

Solanki, Babubhai, Renuka, (2023) A study examining the psychological well-being among women concerning marital status sample consisted of 120 women (60 married and 60 unmarried), and their two groups (married and unmarried) were divided into age groups 25-35 and 35-45. The tool used for measuring G.P.I general well-being measure. The findings indicate that married and single women differ significantly from one another.

2.0 Problem to be investigated

The proposed study aims to explore the levels of desire for social freedom, life satisfaction and psychological well-being among Hindu women with their working status (Working and Non-working), marital status (Married and Unmarried), and place of residence (Urban and Rural).

3.0 Objectives of the investigation and motivation

The following objectives will be prepared for the present study: -

- To examine the levels of desire for social freedom, life satisfaction and psychological well-being among different sub-groups of Hindu women.
- To examine the impact of working status (working and non-working), marital status (married and unmarried) and place of residence (urban and rural) on the desire for social freedom, life satisfaction and psychological well-being.
- To examine the inter-relationship between a desire for social freedom, life satisfaction and psychological well-being of Hindu women in relation to their working status, marital status and place of residence.

Motivation

This study aims to explore how the desire for social freedom correlates with life satisfaction and psychological well-being among Hindu women of Ranchi district with their working status, marital status, and place of residence. Ranchi is a part of Jharkhand and has a unique culture and social fabric understanding the unique requirements and difficulties that Hindu women encounter. it would provide a localized understanding of how various factors – working status, marital status, and place of residence interact to influence their social desires life satisfaction, and psychological well-being thereby offering valuable insights for both academic research and practical interventions. This study will fill a critical gap in the existing literature by focusing on the intersection of social freedom, life satisfaction, and psychological well-being specifically within the Hindu community which has unique cultural and religious influences on women's lives.

4.0 Research Hypotheses

The following hypotheses will be prepared for the present study:

- The levels of desire for social freedom, life satisfaction and psychological well-being will vary among different subgroups of Hindu women.
- There will be a significant impact of working status (working and non-working), marital status (married and unmarried), and place of residence (urban and rural) on desire for social freedom, life satisfaction and psychological well-being of Hindu women.
- There will be a significant interrelationship between a desire for social freedom, life satisfaction and psychological well-being.

5.0 Research Design and Methodology

The Sample

The total sample for the study will be 320 Hindu women from different areas of Ranchi district, Jharkhand. The selection of the sample will be based on the purposive sampling technique. It will be based on working status (Working and Nonworking), working means those who are getting every month's salary and Nonworking means those who are dependent on their husband's income and marital status (Married and Unmarried), and place of residence (Urban and Rural). There will be 8 sample sub-groups based on a 2x2x2 factorial design and each group will consist of 40 cases.

The factors of stratification are

- Working status = 2(Working and Non-working)

  Working Hindu women who are getting monthly basis salary

- Marital status = 2(Married and Unmarried)

- Place of residence = 2(Urban and Rural)

Table no.– 1

Sample Design

Working status / Marital status		Working		Nonworking	
		Married	**Unmarried**	**Married**	**Unmarried**
Place of residence	**Urban**	40	40	40	40
	Rural	40	40	40	40
Subtotal		80	80	80	80
		160		**160**	
Total		**320**			

Variables

Independent variable

- Working Status
- Marital status
- Place of residence

Dependent variable

- Desire for social freedom
- Life satisfaction

- Psychological well-being

Control variable

- Hindu women who live in the Ranchi district only
- Urban and Rural Hindu women only
- Working status those who are getting an every-monthly salary
- Housewives' women who depend on husband
- Marital status Hindu (married and unmarried) women

Selection criteria

Inclusion criteria

- Hindu women belonging to the Ranchi district only
- Women belonging to the age group 25 to 40 years
- Women from urban and rural areas
- Working and Non-working status of Hindu women (only those Hindu women will be selected who are working on a monthly basis salary).
- Women's marital status

Exclusion criteria

- Widow, separated, and divorced women are not included
- Daily wages for working women will not be included
- Muslim, Sikh, and Christian, are women not included
- Education of women are not included
- Caste of women not included
- Socioeconomic status not included
- Types of marriage not included
- Types of family not included

6.0 Source of the Data and Tools to be used in the collection of data

Source of the Data

Source of the data collected from two major sources: first is primary data and second is secondary data. Primary data will be directly collected through standardized questionnaires

measuring and personal data questionnaires and secondary sources of data like previous studies literature reviews, articles, books, newspapers, journals, etc.

Tools to be used in the Collection of Data

The following tools will be used in the present study:

1. Personal Data Questionnaire (PDQ)
2. Desire of Social Freedom Scale (WSFS) developed by L.I. Bhushan
3. Life Satisfaction Scale (LSS-AS) developed by Q. G. Alam and R. Srivastava
4. Psychological Well-being Scale (PWBS-SDCP) developed by Dr. Devendra Singh Sisodia and Ms. Pooja Choudhary

1. Personal Data Questionnaire

The researcher used a personal data questionnaire to collect basic information about the respondents, including their working status, age, marital status, place of residence, education, religion, family structure, socioeconomic status, sex, and other details.

2. Desire of Social Freedom Scale

Women's social freedom scale was developed by Bhusan (1987). It is 24 items including a few dimensions- 1) freedom from interference of parents and husband. 2) freedom from social taboos customs and rituals, 3) freedom concerning sex and marriage. 4) economic freedom and social equality. The scale has two options- agree and disagree. Based on agreement to a positive item is scored as 1 disagreement is scored zero. In case of negative items (3,5,6,9,11,14,19,22), the scoring is reserved. The possible scores, therefore, range from 0 to 24 higher score indicating a greater desire for social freedom on the part of the subject. and **it was standardized for 18 to 40 years**. **The reliability** of the scale is 0.75 and the validity is satisfactory.

3. Life Satisfaction Scale

This scale was developed by Alam and Srivastava (1996). It contains 60 items it has a choice force (yes/no). type item. Which yields a total score covering six areas- 1) health, 2) personal, 3) economic, 4) marital, 5) social 6) job. Every item is to be responded to either in yes/no. there is no other alternative every “yes’’ response is assigned 1 mark and the “No” response is zero.

Therefore, range from 0 to 60. The high score indicates high satisfaction, **it was standardized for 18 to 40 years of adults**. **The reliability** of the scale is 0.84. validity showed satisfactorily.

4. Psychological Well-being Scale

The psychological well-being scale was developed by Sisodia and Choudhary (2021). It consists of 50 items that are to be responded to on a five-point rating scale ranging from strongly disagree (1), to strongly agree (5). Therefore, ranges from 1 to 250. The high score indicated high psychological well-being. **This scale can be administered to the age group between 16-60 years**. The reliability of the scale was determined by the test-retest method and internal consistency method. R**eliability** was 0.87 validity was the external criterion and the coefficient obtained was 0.94.

7.0 Analysis of Data

The data obtained will be analysed using appropriate statistical techniques such as: -

- **Percentage value** will be calculated to identify the levels of desire for social freedom, life satisfaction, and psychological well-being of different sub-groups of Hindu women.
- **ANOVA** will be calculated to determine the main and interaction effects of working status, marital status and place of residence on a desire for social freedom, life satisfaction and psychological well-being of Hindu women.
- **'t' test** will be calculated to find out the impact of working status, marital status and place of residence on a desire for social freedom, life satisfaction and psychological well-being of Hindu women.
- **Correlation of** desire for social freedom, life satisfaction and psychological well-being will be calculated for Hindu women.
- **Graphical representation** of the result will be drawn.

8.0 Significance of the study

The present study is an attempt to study the impact of working status, marital status, and place of residence on social freedom, life satisfaction, and psychological well-being of Hindu women of Ranchi district Jharkhand. The study contributes to the broader discourse on gender equality by highlighting the importance of social freedom in enhancing the life satisfaction and psychological well-being of Hindu women. women experience and perceptions of social freedom are deeply rooted in their cultural and religious context. The findings can inform

policymakers and social workers about the specific needs and challenges faced by Hindu women of Ranchi.

9.0 Its relevance to the present-day problem and need of the society

A study focusing on the desire for social freedom, life satisfaction, and psychological well-being of Hindu women of Ranchi district, to their working status, marital status, and place of residence. Ranchi is part of Jharkhand and has a unique culture and social fabric understanding the specific needs and challenges faced by Hindu women in this region, particularly about their desire for social freedom and psychological well-being. The study could explore how working status impacts life satisfaction and psychological well-being in their contexts this study is crucial for addressing the specific challenges faced by Hindu women in the Ranchi district. It would provide a localized understanding of how various factors- working status, marital status, and place of residence interact to influence their desire for social freedom, life satisfaction, and psychological well-being thereby contributing valuable insights for both academic research and practical interventions.

10.0 Contribution to the existing knowledge.

The study focuses on the desire for social freedom as distinct from general freedom is a unique contribution, it highlights the specific area where Hindu women may seek autonomy, such as in marital decisions, professional life, or social mobility, which might be under-explored in existing literature social freedom with life satisfaction and psychological well-being, the study can show how restricted social freedom may contribute to lower life satisfaction and poor psychological well-being.

11.0 Future work

To date, very few studies have been undertaken on this topic in India. The knowledge will help to improve the social freedom, life satisfaction, and psychological well-being of Hindu women. The research facilitates new and other researchers conducting studies on the topic by including or omitting variables. This research can be done on a large number of samples.

12.0 Tentative Chaptalization

There will be following five chapters in the research report of the proposed research:

Chapter 1: Introduction

Chapter 2: Review of Literature

Chapter 3: Methodology

Chapter 4: Analysis of Data

Chapter 5: Summary and Conclusion

References

Appendix

Note: It is a tentative structure of synopsis; minor modifications may be made depending upon the nature of the data obtained.

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